LETTERS FROM A COMMANDER TO HIS OFFICERS & MEN



By

Major General

Sher Ali Khan

LETTERS OF A COMMANDER

To

His Officers & Men

By

Major General Nawabzada Sher Ali Khan
H. J.

Foreword

By

FIELD MARSHAL SIR CLAUDE J. E. AUCHINLECK
G.C.B., G.C.I.E., C.S.I., D.S.O, O.B.E.

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Publisher's Note

These letters were written in 1951, twentytwo years ago, when General Sher Ali was given command of the Field Force, at a time when India made her first large scale troop movements against us in West Pakistan, and our first Prime Minister, the late Liaquat Ali Khan accepted the challenge by showing his clenched fist. The reason for writing these letters has been given by the author and by Field Marshal Sir Claude Auchinleck in his Foreword. The Field Marshal has agreed with the author and complimented him.

I heard of these letters from my friends in the army in early 1952 and was able to read them by borrowing them from a friend. I was so impressed by them that I wanted to publish them, but I was not able to do so until 1957, after General Sher Ali had resigned from the Army. They were translated and published in Urdu, because there was a demand for them in Urdu. It was much later that we found out that after reading these letters, an English firm of Publishers, who specialize in Millitary Publications, were also keen to print them ; considering them useful for all soldiers. But when General Sher Ali asked for permission to publish, it was not granted.

It is well known in the army and in the country that General Sher Ali had initiated compulsory Friday prayers in parade form for his Parachute Brigade in 1947 and had convinced the then British Commander-in-Chief that basic religsous teaching for ideological direction was vital for a soldier, and particularly when he belonged to an ideological State and Country.

It was as a result of this that after the cease-fire in Kashmir in December 1948, when General Sher Ali was appointed Military Adviser to the Ministry of Kashmir Affairs, the British Commander-in-Chief asked him to chair a Committee which was to examine and then to recommend the introduction of ideological training in the army. The Committee was composed of members of not only all sects of Islam, but also of non-muslim members, of all the communities which were serving in the army. The Committee submitted its unanimous report in 1949, and received congratulations from the Prime Minister Liaquat Ali Khan, who ordered that the recommendations of the Committee should be implemented as early as possible. It is sad to record that nothing happened and what more, a lot of sinister motives were attributed to General Sher Ali by his Muslim colleagues.

Today when we look at our history of the past 25 years, we find that the main causes ef our tragedies and disasters are the same as we find in the history of Muslims all over the world—the basic flaw responsible for the disasters we

find, has been pettiness of the human mind, giving rise to deep personal rivalries. If literature like General Sher Ali's "Letters of a Commander to his Officers and Men", had been encouraged in our society, by those responsible for the moulding of the young mind through educational policies, then the nation would not have had to face the humiliation and disasters which it had to, and we would not have been where we find ourselves today.

General Sher Ali has been warning us, of the pitfalls of of the lack of ideological direction for the past quarter of a century. Because of his ideas and convictions, his brilliant army career was cut short and he found himself retired at the age of fortythree, from a profession to which he had given the best part of his life. His experience, knowledge and vision was denied to the army, when it was so short of these talents. Today it is common talk that perhaps the history of this country would have been different if soldiers like him with his professional experience and ideas had not been pushed out of the army. Here it is interesting to note that while we were not interested in professional soldiers like General Sher Ali, some people outside, who had heard of him, were. In 1959 when he was Pakistan's First High Commissioner in Malaysia, he was offered the command of the Army by the Prime Minister, but he turned it down with politeness and gratitude, saying that as long as Pakistan needed his services, he could not serve anyone else.

We are publishing these letters in their origional from in English, because there is a demand for them now and we

feel that they are needed urgently for our society today, to provoke thought and to give it that identity and motivating force, without which, we feel, no progress in the right direction is possible. Surely there can be no progress for a people unless they are quite sure what they are, and where they want to go, and what methods they are going to adopt for getting there.

Author's Note

There was no idea of publishing these letters when they were first written. It was, then, a purely domestic affair of our Division, almost our private mail. But some of those who read them thought that these letters deserved a wider readership and that, therefore, they should be published as a pamphlet. This explains their long hibernation period after they were first read by the men of the 7 Division.

For various reasons, they could not be published earlier and it is only now, again on being pressed by my friends, that I have agreed to publish them.

Dedicated

to all those officers and men
whom I had the honour and
privilege to command

Acknowledgment

My sincere thanks are due to my A.D.C. Jamadar Rafiullah since deceased, for his valuable assistance in typing these letters and giving them the present form.

Foreword

My friend, Sher Ali Khan, has asked me to write a Foreword to these letters written by him, when commanding a Division of the Pakistan Army, to the officers and men serving under him at that time. Believing that they may have a wider value, and in this I entirely agree with him, he has decided to publish them.

I am honoured that he should have asked me to write this Foreword and I have seized this opportunity, as one who knows and loves Pakistan, to write at length and in plain language. I hope that no one who may read this will take offence at anything I may say, for no offence is meant.

Major-General Sher Ali, the present Adjutant, General of the Army of Pakistan, is not only a close personal friend of mine but is a soldier of wide range and knowledge. He commanded the Ist Battalion Ist Punjab Regiment, of which I myself was the Commandant many years before, in the field in Burma, and later acquired a comprehensive experience of command and staff work. He also carried out several important military missions to the United States, Australia, New Zealand and Europe. He

is therefore exceptionally well qualified to appreciate the change from the old order to the new and to advise as to how such weaknesses as there may be in the new Army of Pakistan, can be put right.

I, myself, have read these letters with the greatest interest and satisfaction because I am sure that what the author says in them is right and of the greatest value to the soldiers of Pakistan—in fact to soldiers of any Army in the world.

The letters were and are addressed to the young soldiers, officers and men, of Pakistan. I, as an officer of the old British Indian Army served with these same soldiers and their fathers before them for nearly fifty years in peace and in war and shared their fortunes, following the drum wherever it might lead us. I was an Englishman serving my country ; they were volunteers serving an alien race for hire, but giving freely and fully of that loyalty to their leaders, which, as Sher Ali so justly points out, is the foundation of all true soldierly qualities.

We, that is to say the British officers of that unique Army, were apt, I fear, to take this loyalty for granted and to look on it as a matter of course, as we would have looked for it from men of our own race serving their own county.

Looking back across the years one realises now what a shining splendid quality it was—this faithful service—even unto death—given ungrudgingly to an alien master.

Some four years ago, I visited Pakistan for the first

time since it became a separate and independent nation. Almost the first thing I did was to visit my old regiment; I found the men just, so it seemed to me, as they always had been—frank, simple, courteous to a degree rarely met in the West, friendly as ever, dignified and full of pride in their profession and their regiment. But it was not long before I sensed, so I thought, a difference, which baffled me for a day or two until I realised what it was—these men were the same fine soldiers who won the enduring affection of many generations of British officers who had the honour to command them through the long years of the British connection. Yes, they were the same men but they were even better than they were—finer than before. This added stature had come to them through freedom.

As Sher Ali rightly says, they are now free men serving their own country of their own free will, Pakistan is now their's to make or mar.

It is to these new soldiers and, I think especially to their new officers, that Sher Ali writes so forcibly and clearly.

The men, as always, are naturally fine soldiers, easy to teach, anxious to learn and keen to serve. The officers, because of the consequences of the partition of the old India, are generally, relatively young and inexperienced for the ranks they hold today.

This is not their fault, it is inevitable in the conditions consequent on partition.

Young and inexperienced as they are, they have done wonders in the six years that Pakistan has been a nation, but there is yet much more to be done in the difficult years ahead. The ground has been prepared but not consolidated. The senior officers a very small proportion of the whole, had been well trained in peace in the British tradition, but these are now all absorbed in the higher posts in command and on the staff. The great majority received no other initial training as officers other than the mass production process of turning out platoon commanders and troop leaders at the war-time officers' training schools designed solely for this strictly limited purpose. They have never had the essential peace time training to which the regular officer is subjected in peace —that careful, continuous, unobtrusive and relentless watching and guiding which the senior regimental officer gives to the young subaltern, day in—day out. This training cannot be given in tabloid form, it depends for success largely on example and precept and takes years to impart. It is only by undergoing such training that an officer can really gain the power to teach others in his turn—to impart to those under him the essential ingredients of leadership.

So these young Pakistani officers are certainly handicapped and it seems to me that it is all the more important, therefore, that they give heed to the wise counsel and straightforward advice so clearly set out in these letters. I venture to think that it is vital for the future

welfare of the Army to which they have the honour to belong that they should do so.

When a young officer, I, like most British officers of the old Indian Army, used to think that no men could compare with those of my company—the men of other races, tribes and castes and those enlisted from other parts of India were of no account; they were even to be regarded with contempt and pity! Time, however, is a great mellower and leveller and, after fify years of service, even the most insular and prejudiced of us can hardly have failed to learn something!

I think the great lesson of my life as a soldier is that there are very few, if any, naturally bad soldiers, though there may be a number of indifferent, or even bad, officers.

There is nothing strange in this, as it is certainly much harder to be a good officer than a good soldier: so much more is demanded of the officer than of the soldier. With *good* officers even the most seemingly unlikely material can be made into reasonably good soldiers—this we have proved again and again. How much easier, therefore, can it be for the young officers of Pakistan to create these already fine soldiers into the best soldiers in the world. These soldiers proved against the Germans and Japanese that they were second to none as fighting men, even in these days of mechanical war.

But the blind cannot lead the blind and, therefore

their new officers must perfect themselves before they can perfect those whom they command. To do this they cannot do better than to study and absorb the principles so clearly and bluntly set out by Major-General Sher Ali Khan in his letters.

The basic principles on which a soldier's character, personality and conduct depend, are written here plain for all to see.

As Sher Ali points out, we are all in the hands of God. The opportunity is given and the opening made by Him, but it is for man to take advantage of the chance thus offered him. This he can only do by hard work, continuous study and determined application to the task he is called upon to do. There is no truer saying than the Persian—"Himmat-e-Mardan Madad-e-Khuda" which may be rendered in English—"Heaven helps him who helps himself".

The responsibility which rests on every army officer from the last joined subaltern to the Commander-in-Chief is tremendous—far greater than that incurred by any other man. These officers are not only responsible for the well-being and happiness of their men, they are responsible for their lives in the day of battle.

If, in peace, they have failed to treat them loyally, faithfully and unselfishly, they may fall under the curse of Cain who slew his brother, for should these soldiers fall in battle because of faulty training, lack of proper

care or indifferent leadership, the guilt will surely lie on any officer who fails to give full and selfless service in peace time.

Finally, may I emphasise again what Sher Ali himself has stressed so strongly which is that with Independence, a revolutionary change has taken place within the Army — the Pakistan officer stands in quite a different relationship to his men from that of the British Officers of the days before Partition. The soldiers of Pakistan today derive their inspiration and faith in their future from Pakistan itself, that is from their own mother country and not from alien leaders. This is a drastic evolution which must be thoroughly understood by their present-day officers. It is these officers who bear the great responsibility of interpreting Pakistan to their men so that these may base their inspiration and faith on sound foundations. They alone can do this.

I have kept you long enough. From the bottom of my heart I pray that the Army of Pakistan may grow and flourish so that it may always be worthy of its Faith and its Country.

Pakistan Zindabad !

J. Auchinleck

F. M.

16th January, 1953.

5, St. Jame's Street,
London, S.W. 1.

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INTRODUCTION

With the inception of Pakistan it became necessary for our military commanders to prepare their men mentally for the new and heavy responsibilities which freedom brought in its wake. The position of a native soldier in the late Indian Army was more or less that of a labourer. He could not but do whatever he was told to do. It was no business of his to question the validity or utility of the work he was required to do. Every action of his was a command performance.

After emancipation, the same soldier found himself in the enviable position of guardian of the nation. He had now to curve for himself his line of action in various fields. Many symbols of this transition appeared before these soldiers but the majority of them could not understand their significance. To explain to the men under my command how to reorientate our outlook as soldiers with the change over from a mercenary to a national role, I embarked upon a lecture programme. I used to collect my men at a central place and spoke to them on various problems then confronting the Army. If they had any doubts regarding their conduct under the new conditions, I tried to remove them.

It is my intention to follow the practice which I adopted as Brigade Commander and which produced very good results. Aside from the other aspects of this practice, I consider it essential for a commander to know his men thoroughly so that he may appreciate correctly their capabilities and shortcomings and not expect of them impossibilities at the time of action. In this way he will be able to make the best use of their power. One of the factors that led to the downfall of Hitler was that he believed what he liked to believe and lost sight of the true state of things. I ask of every officer and Junior Commissioned Officer to observe at all times what their men think and do. The weaknesses which will thus become apparent to them could then be removed.

I consider it equally essential for the soldiers to know the trend of thinking of their commander and the way he wants things done. They must be kept fully in the picture regarding his intentions—present and future. This is important because at times it may not be possible to communicate orders to them. In such an eventuality, if they are clear about the aim and know their commander sufficiently well to say what orders he would have given had he been present they can use their initiative and carry on the fighting to its successful end.

The ideas underlying various features of military life have, in most cases, changed since we became a free nation. Discipline, for instance, has assumed a different meaning. There is a great deal of difference between

the discipline of a free man and a slave. The differenc has to be explained to the old soldiers so that they may remould their conduct accordingly. Take another example of initiative—it has been suppressed in us to such an extent that in every walk of life we need guidance from others. For the reconstruction of our Army on the right lines it is essential to regenerate it and learn its correct use. There is need for enlightened and objective approach to problems like education, health, loyalty and integrity. The last we apply at the moment in a limited sphere and often forget that if a man does not do as much work as he is paid for he is dishonest. In short, there are many things the values of which have to be changed or brought out in their true perspective.

I would have liked very much to speak to you personally on these subjects, but in the present abnormal conditions it is not desirable to get you all together in one place for various reasons. I have therefore decided to start writing letters to you on these subjects fortnightly till such time as the situation improves. These letters will have the added advantage of being a written record. The first letter of this series will be on the subject of INITIATIVE which, in my opinion, is the first essential in the making of a soldier of the Pakistan Army of today.

Major-General
Commander
12 Sep. 51.

LETTER I

INITIATIVE

It is now two months since I took over the Command of this Division. During this period I have closely observed the men at work. From what I have seen of them I conclude that most of them lack self-confidence and the ability to work independently. They still look to their N.C.Os. and officers for guidance in every minor thing and do nothing when no orders are issued to them. Their condition can be compared to that of a traveller who is surrounded by darkness; lightning enables him to walk a few steps; he stands still when the light disappears. There are plenty of such men in the Army about whom the Poet Insha has satirically said, "it is the worst of time—wherever one goes people complain that they have nothing to do". When soldiers of this type are asked for reason of their idleness, they reply that they have received no orders. Unwittingly, they put the blame on their officers for not doing anything themselves. Inferiority complex has weakened them to such an extent that they need guidance at every step. Only yesterday, I am told, a vehicle moving in a convoy stopped in the middle of the road. Its engine had apparently gone out of order.

The driver only found out what had gone wrong and thereafter stood helpless waiting for somebody to come out of the blue and rectify the defect. Not to mention removing the vehicle to one side of the road, the passengers did not even bother to find out for some time why the vehicle was standing still. Such incidents occur daily and go to show that most of our men are devoid of initiative. They have yet to go a long way to achieve the quality of creating useful work and then carrying it on to fruition.

There is no denying the fact that this weakness of ours is due to the sick mentality that a century of slavery has created in us. Though to all intents and purposes we are free men we have been so accustomed to being driven like sheep that it is not easy for most of us to get rid of that mentality. The same was the case with the children of Israel when Moses emancipated them from the thraldom of Pharoah and led them to Palestine. The initiative power had been suppressed in them to such an extent that they found themselves unable to do anything on their own. In their frustration they longed to be transported to Egypt where they preferred to remain slaves. In spite of getting celestial food without toiling for it they were unhappy because the new life required them to use their initiative which they were not prepared to do. They surpassed all limits when the time for action came by asking Moses to call upon his God to fight their enemies for they had no heart to face them. The idea

of my relating this story is to tell you that our momentary inertia is a historical truth and we should not be disheartened by it. It is not a new thing in the history of the world. Only four years ago we received direction from others in all matters of statecraft. This lulled us into a false sense of security and we developed the bad habit of depending upon others to do our thinking for us. In this we have gone so far that while learning our profession we take everything for granted irrespective of whether it is good or bad. It has become a matter of faith with us not to question the teaching given to us. The result is that in reality we learn very little. Though we are able to do the work for which we receive training, its utilitarian value is usually not known to us. Only by critical study can one find the truth.

Man is naturally inquisitive and this gives him the incentive to initiative. In slavery this quality of his is suppressed in the interests of the ruling class. He regains it gradually when given freedom of action. We should therefore not be disappointed. However, it would be wrong to let things take their own course. There is the danger of our losing the chance for lack of initiative, and create a vacuum which invites aggression.

When the British ruled this country they used to formulate the plans for us which encompassed all aspects of the Army. Our task was only to take action on them. But now we are free men and are responsible for our

actions. We have therefore to take the initiative and start planning for every department of the Army. After having done this we have to find means for putting these plans into action. This phase will be followed by the actual work which must be completed and not left unfinished as is the case with some of our national schemes these days. When all this is done the defects that may appear in the plans during or after their execution have to be eradicated. These plans will then be improved upon and this process must never cease.

I do not want the men under my command to behave like cattle and be driven from one place to another without knowing what it is all about. Their training should be such that if a task is given to them they should be able to complete it without supervision. If they are required to reach a spot it should be sufficient to tell them to go there and not be marched under an N.C.O. They should have enough intelligence and initiative to follow the right path and march in a soldierly manner. Unnecessary restrictions on the movements of a soldier diminish his power of initiative. In modern warfare, initiative is as essential as physical fitness. Games like Kabaddi, Hide and Seek, etc. which give an opportunity for the use of initiative, should be encouraged. This preparation of the men must be progressive and carefully planned so that the drive for initiative may not have an adverse effect upon them for there is always the dange^r of indiscipline

being mistaken for initiative.

Every healthy man possesses a certain amount of creative power ; This needs congenial atmosphere for development. We should therefore create such conditions in the Army wherein men may have full opportunity to use their initiative in this direction. Intentional killing of initiative is criminal. If a soldier puts forward a new and useful suggestion, he should not be snubbed or discouraged by his superior merely for the sake of pleasing his own vanity.

Unless and until the majority of us are possessed by initiative and drive and cease depending upon others for guidance, we shall never become an Army strong enough to defend the country. How far will we go in these days of darkness with the aid of light borrowed from others? It is time we became self-sufficient in the qualities which keep nations alive.

I wish to see every man in this Division a leader in his own sphere of action. This can only happen if every one of you goes about with your eyes and ears open. You must ceaselessly strive to improve this Army to the degree of perfection. Nothing is impossible. Where there is a will, there is a way. Our State—and for that matter any State—cannot afford to maintain a large standing army without slowing or stopping its economic progress. If you want this country to be invulnerable you must be most efficient, full of drive and initiative,

highly trained and well versed in modern technique of warfare. Human cattle cannot be expected to make such an Army.

S. A.
15 Sep. 51

LETTER 2.

DISCIPLINE

In my last letter I wrote on the subject of initiative. In this I will deal with discipline and attempt to bring out its instrinsic value. With the advent of freedom and consequent emergence of a national army it has become necessary for us to appreciate the change that has historically come about in our conception of discipline.

It cannot be gainsaid that the whole universe is subject to a rigid discipline. The sun regularly rises in the East. Trees are wedded to the landscape and cannot move of their own free will. Water always flows from altitude towards depth. Day follows night. In short, none of the forces of nature can depart from the course set for them. If there has been no control over them the world would have come to an end in a day. Nothing could be safe from the unpredictable movements of the waters of the sea and the rivers. The sun might have taken a day off if it wanted to. Possibly the fire would have refused to light. In this confusion the properties of things would have been changing every moment. Human intellect would have been helpless and science would have been non-existent. But Allah has not created this

universe to let it be destroyed in this manner. Being things of creation these things have their limitations and can do nothing but fulfil the purpose for which they are meant. This is imposed discipline. (The idea is to enable man, the principal actor on this planet, to regulate this life under the direction of Allah in order that every individual may have full opportunity of utilising the gifts of nature and developing his personality to such an extent that he achieves harmony with the Attributes by which Allah is recognised. Thus he identifies himself with his Creator. This is the Divine Purpose). As in the establishment and maintenance of the universe so also in all human activities, discipline is of paramount importance and mankind cannot progress without it.

In the order of things as they are, man is a universe in himself. If one or more of his organs goes out of order, he is either incapacitated or the spark of vitality in him is extinguished. Likewise, in any sphere of his activity, whether acting individually or collectively, lack of discipline inevitably brings disaster. See him in his home ; if children do not obey their parents, if a wife is not loyal to her husband, and if the husband does not provide for the sustenance of his wife and children, the result is that there is disruption in the family and that spirit is missing which holds them together. Similarly, if the members of a society do not realise their responsibilities and encroach upon the rights of each other, that society does not remain for long. Apply this to a nation.

History teaches us that nations in which men take to anarchy and lawlessness and are not checked in time, soon lose their freedom.

You will agree with me that to live a rational life we must be disciplined first—in civil life it means civic sense. I will not proceed to explain what is actually meant by discipline. Take a watch. You will find that its parts are placed in an order and they all work together. The result of their combined action appears before us in the shape of correct time. Take away this order and the watch will become useless. Similarly, the order in which men are placed with regard to their capabilities for the spiritual and material good of all, their combined actions producing a calculated result, is called 'The Disciplined Way of Life'. Among Muslims, it goes by the name of Deen. To keep the things moving in the direction in which one wants them to, it is necessary that all disrupting tendencies and influences are eradicated immediately they appear. This action will maintain discipline.

To be able to fit in the larger conception of discipline one must begin with self-discipline. Only by becoming master of one's self can one faithfully follow the disciplined way of life both in thoughts and action. However, self-discipline is not easy to achieve. Every man wants to do good things but few are able. The reason is that such misfits in the beginning indulge in dissipation aud in the end cannot control their evil passions and cravings. (Or, due to ignorance, some of them cannot

differentiate between what is good and what is bad for them). Keeping these shortcomings of men in view, we impose certain restrictions on their movements and activities so that gradually they may develop rectitude. The intention is to remove those weaknesses in them which are detrimental to the good order and military discipline. This is admittedly not the ideal way, but there is no other way.

The Army is the combatant arm of the nation. Its duty is to defend the country and the way of life which the nation choses for itself. To achieve this object, it is necessary to place every officer and soldier, and make him function, in an order in which he may be able to give the best of himself for the aim in view. This is army discipline. It includes respect for officers, welfare of subordinates, high character, self-discipline and devotion to duty. The man who fits in this order is the ideal soldier. He is fit in all respects. No internal or external influence can deflect him from the part of duty. There is complete harmony between his thoughts and actions. As he is sure of himself on the battlefield the fear of death does not deter him from fighting the enemy. He cannot be easily killed in action because he is master of his art and carries his wits about him in the battle. He can be recognised by his impeccable turn out, cleanliness of person and surroundings, good health, comradeship and good manners.

As a nation we have many weaknesses. Here I will mention one of them in relation to discipline. In spite

of numerous orders that have been issued regarding the use of Motor Transport, drivers do not hesitate to disobey them when Military Police are not looking or when the authority to check them is not present. They often forget road manners and are inclined to drive at a great speed at the slightest pretext. It is known to every driver that disregard of rules not only causes damage to the vehicles and shortens their life, but is also a source of danger to himself and the passengers. Nevertheless, they flout these rules. This goes to show that such men lack the right discipline. Only to punish them will produce no better result than the goading of a donkey. They will adhere to the rules and orders for a few days and then gradually revert to their old frame of mind. We should organize the training and education of our men in such a way that the civic sense—discipline—permeates the whole of their life. In this manner, they will automatically do the right thing when alone and when the fear of authority is not there. They will feel pleasure in doing what at present they do under compulsion. But to bring about this improvement the teachers must be paragons of discipline and they should themselves first practice what they preach. Mere lip service to the cause of discipline is of no avail.

I will relate to you an incident. In 1946 I was Military Attache in America. Once in New York I was returning to my Hotel in the early hours of the morning in a taxi after attending a party. When passing through Broadway,

which is one of the main streets of New York, the driver stopped at a cross roads because the road light indicated Red. The road in front was clear and not a soul moved in the street. There was no policeman but the driver did not go forward until the green light appeared before him. He behaved in the same manner at all cross roads. This conduct of the driver made me think and I reasoned that the secret of America's greatness lay in such a high civic sense of its people. We should emulate their example.

It is necessary to draw a line between the domains of initiative and discipline. Every soldier must understand the difference between the two. In the absence of an order if an action is taken to achieve a known object to the best of one's ability, it will be initiative. But the same action will be tantamount to indiscipline in the face of an order dictating otherwise. Similarly, if a motion is done to fulfil the object of an order when no details are given, it will be ini.iative. But the same motion, if at variance with given details, will be prejudicial to discipline. The ideal is complete harmony between initiative and discipline.

I have given you an example of good discipline. I will now quote from the Islamic History to show the evils which bad discipline brings in its train. In the battle of Uhud, Muslims, under the leadership of the Holy Prophet, were 700 strong. The opposing Army, led by Abu Sufyan, was well equipped and more than four times superior in number. However, the Muslims had the advantage of

a strong position on the slope of the hill. There was a narrow gorge at the rear of the Muslims and the Holy Prophet detailed fifty archers to hold that front and not to leave their position on any account. But when the Muslims, by their high morale and fortitude, routed their opponents, the fifty archers gave way to lust and started looting the enemy camp. They left their positions. Khalid-bin-Walid who was an enemy commander and waiting for such a situation to arise, suddenly attacked the Muslims through the gorge and took them by surprise. In a brief space the victory of the Muslims turned into an ignominious defeat. The Holy Prophet was severely wounded and it was with great difficulty that he was taken to a safe place..Some Muslims disobeyed the order of their commander. This was the result. Their indiscipline might have caused the destruction of Islam in its initial stages. But Allah created other means by which such a catastrophe did not come to pass.

Unfortunately the fact that the discipline that we impose is a means to the end and not the end itself is more often than not lost sight of by many. We lay much stress on an outward show of discipline irrespective of whether the driving spirit is there or not. But the time has now changed and we should change accordingly. Our outward discipline should be a true reflection of our inner self.

In the days of the late Indian Army any restrictions

and limitations imposed on the soldier to keep him under control were considered discipline. This is harmful to the army of a free nation. Rules of Discipline should be enforced in such a way that they give full opportunity to the soldier to develop his personality.

It is becoming increasingly difficult for nations to maintain their freedom. If you want to live as free Muslims you must inculcate in your ranks that discipline which enabled a few zealot Sahabis to undergo every harship and to face all manner of difficulties for the sake of their ideal. We will then be in a position to achieve the object for which we have made Pakistan. This is to gain prosperity and so much power that no nation on earth may usurp the rights of others in our presence. And believe me this is not an easy task.

S.A.

1st Oct. 1951.

LETTER 3.

INTEGRITY

Once a large amount of booty was brought before Caliph Umar for distribution to needy Muslims. The good Caliph was much impressed and burst into tears. Those present were astonished to see that instead of being jubilant at the happy turn of their fortune he was overcome by grief. They asked him to explain himself. He replied that he was afraid Muslims would be enamoured of wealth and power, and in their quest for these would over-ride the teachings of the Quran— for where greed comes, faith in God weakens :

Accumulation of unnecessary wealth gives rise to indolence and men becomes so accustomed to luxurious and easy living that they even descend to dishonesty to retain their hold on the means of production. This surmise of the Caliph was not unwarranted. Some Muslims have behaved ignominiously in the Battle of Uhad. Over whelmed by the lust for loot they had well nigh brought about the downfall of Islam in its initial stages. They were the cause of defeat for they left their posts at a critical phase of the battle and started looting the enemy camp. Greed drove them to commit

this shameful act. They knew that the spoils, if any, would be equitably distributed among the poor and the needy to bring them level with others but justice did not appeal to them as they wanted to have more than was their due share. Please remember that if ever you are called upon to fight for the defence of this country your primary concern will be the defeat and destruction of your enemy. If you take advantage of the confusion prevailing in the battle zone and persecute the local population, whether our own or in enemy territory, without any cause but your own lustfulness, then you will be working for your own defeat. History tells us that the factor that mainly contributed to the remarkable conquests of Muslim troops during the times of the Caliphs was their good behaviour which endeared them to the local population wherever they went.

In Peking, when the battle was raging between Chinese Communists and Nationalists, Platoon of the Communists entered the house of a European missionary lady and made their quarters in it. The platoon commander informed the housewife that he had ordered the men not to use anything of the household and requested her to let him know if any of them did so. At the end of their sojourn, when the platoon was preparing to depart, their commander went to enquire from the housewife if any of her things were damaged or missing. The lady replied that everything was in order, only a towel was missing, which might be lying somewhere. The platoon com-

mander ordered his men to open their kit bags and checked them one by one. He found the missing towel in the kit bag of an unfortunate private. Without any further questioning he ordered the N.C.O. to march the culprit behind the wall of the courtyard and shoot him. The lady entreated him not to carry out the sentence but the platoon commander did not listen to her and the man was put to death............Communists paraded this story far and wide on the propaganda front and it had a salutary effect on their cause in China. Such drastic punishments for minor offences were encouraged and given publicity by the Communists. The civil population of the areas in which they operated were greatly influenced by their assumed integrity and rendered them much assistance. The Communists knew, and so should you, that in times of war when immorality becomes the order of the day, integrity of the troops goes a long way to help them in winning the victory.

Those of you who have fought the Japanese during the last war know that one of the chief causes of their defeat was the maltreatment they meted out to the civilian population of the territories they occupied. In Assam, they lived on the land and not only raped Naga women, but also seized whatever they could get in the way of edibles and other necessities. This inhuman treatment infuriated the Nagas and they were always out to harm the Japanese in every way.

As a result of independence, government appointments

of almost all grades were filled by Pakistanis. Some of those who were selected to run the administration were capable, but there were some not quite upto the required moral standard. But somehow the vaccuum created by the exodus of non-Muslims had to be closed. There is no denying the fact that a few of those who were made trustees of public affairs, funds and property, have been guilty of maladministration and misuse of power for personal ends. However, the position has now considerably improved and it is hoped that with the Islamic constitution coming into force and its stabilising influence on public morality, corrupt and inefficient officials will be replaced by honest and conscientious individuals. The higher authorities are doing everything possible to eradicate corruption. If you see mismanagement anywere, please do not be disappointed and avoid indulging in destructive criticism. Rome was not built in a day.

Those in authority hold their ranks as trusts. It is their duty to ensure that men under their command are treated strictly on the basis of their merits. In this way the possibility of indiscipline and corruption can be eliminated. Nepotism is a curse under which many of us are still labouring. It is not uncommon to see men in authority working for the benefit of those who are related to them in some way or other at the expense of those who belong to a different caste, creed, district or province. Such people profess to be Muslims whereas in

Islam all men are brothers and should be given equal opportunities of advancement. We must put an end to this parochialism as it give rise to class struggle and destroys team spirit. An army minus team spirit is just a mob and mobs do not win battles ; they disintegrate in the face of the first bullet.

Please make sure that you are not carried away by sentimentalism and personal likes and dislikes in the execution of your office. If you are under obligation to some person in your private life it does not behove you to strive to procure him promotion for which he is otherwise not suitable. Nor should you harm a man with the aid of your official position if he or his friends have wronged you or your friends in a private capacity.

In connection with the above, it must be remembered that in our relations the human element cannot be completely eliminated. If you are asked to select one man out of four having equal qualifications you will, I suppose give preference to the man whom you know—it is only human.

Mere intelligence does not make a man useful unless he has integrity of purpose. Numerous instances can be quoted of men who were proficient in their art but lack of integrity deflected them from the path of righteousness and duty and their careers ended prematurely.

I consider that man dishonest who does not work as much as he is paid for. We have a large number of such

men among us. These parasites must be reformed otherwise they will poison the whole body. They should be persuaded to work. If they show no signs of improvement then they should be made to work ; and if even that does not have any effect then they should be got rid of.

One more malady is spreading. Its carriers are those who try to please their superiors by means other than work and remain loyal to them so long as they expect benefits from them. They pay little attention to their duties. This mentality is most harmful to the army and to the whole country.

S.A.
15th Oct. 1951.

LETTER 4

LOYALTY

If you ponder over the life of a man you will not take long to find that he is instinctively a social animal. He is naturally attracted towards others of his species and by living with them develops loyalties in various directions. His successful life depends to a large extent on the sentiments of loyalty which are more or less inherent in every human being and which influence most of his actions as a member of society.

The prerequisite of active loyalty is faith in a particular person or ideal. Unless a man believes in the greatness or beneficence of a particular person or ideal it is futile to expect of him attachment or obedience to them and their interests. Loyalty instilled by fear is artificial and ill accords with human nature. Those who have been imprudent enough to depend upon it as such have been sadly disillusioned in the past. It peters out when the authority that inspires fear shows signs of weakness or no longer remains effective, or when men are made to dance to the tune of bombs and bullets in the presence of death. On the other hand, men have been known to undergo willingly most gruesome trials and

tribulations for the sake of a belief once they were convinced that it was right and good for them.

Like all human gifts the sentiment of loyalty has capacity for good or for ill. In application to human relations its true value is determined by the purpose it serves. Due to varied exigencies of life it often happens that our loyalties over-ride one another. It is obvious that the loyalty of a conspirator to his ring-leader and that of a policeman to his duty cannot have the same place in our eyes. Likewise, in time of war, when the loyalty of a man of property to his family requires him to stay at home and look after the family interests, and at the same time his loyalty to the State calls upon him to enlist in the armed forces and fight for the country, he has to choose between the two. He cannot ride both horses. It is therefore of the utmost importance that we understand the relative worth of our loyalties. We shall find out the underlying motive before extending loyalty in any direction. When our loyalties pull us in opposite directions, we shall serve the cause which is nobler and the need of which is greater with the minimum sacrifice of our other less important but nevertheless wholesome loyalties. If the motive itself is of evil nature we shall withdraw our loyalty from the person or ideal representing it.

In the order of precedence loyalty to God comes first. As a matter of fact man cannot be disloyal to God. What is known as disloyalty to God is in fact following

the way to self-destruction. The laws of nature which govern animal life are from Him. He has also communicated His instructions which specifically apply to man and are designed to regulate his conduct with a view to preparing him for the next event in His programme of evolution. It is only by following these in their entirety that we can remain loyal to Him. However, it must be remembered that our being loyal to him can do Him no good. He is above these things—it is all in our own interest.

Next in the line is the greatest achievement of man—the State—which embodies all the principles to which a nation attaches semi-permanent values. In the field of application it is represented by government. The army is the instrument by which a government defends the State and its own policies, and which serves as a stabilising factor in the maintenance of law and order in the country. As soldiers, your foremost duty is not only obedience to the orders of the lawful government, but also to see that your personal conduct does not betray the trust which the government has placed in you. You are required to abstain from taking active part in politics either directly or indirectly. The intention is to keep you immune from conflicting currents so that you may easily imbibe and retain the team spirit which is so essential for the success of an army. This restriction does not debar you from holding opinions on matters that concern you as a citizen, but from the expression of such

of them as are likely to jeopardise the interests of the government.

We will leave aside the question of loyalty to individuals family, society and similar institutions, and turn our attention to the army. They are no doubt important in their own spheres but have little to do with the soldier in uniform.

Since you joined the army you have been getting training to remould your character to a set pattern which, if genuine, is a combination of the principles which ennoble a man and enable him to undertake difficult and hazardous tasks. You were gradually made to surrender your personality to the rules of military procedure. This is necessary for your success. It is only by subordinating your thoughts and actions to the spirit of the military law that you can become a good soldier. Not infrequently the law and the rules made thereunder are misinterpreted and misused when personality comes into play. It is true that the human element cannot be completely eliminated, but it is equally true that only by reducing it to the minimum can you successfully maintain your loyalty to duty, to superior officers and to subordinates. The military system teaches you to be loyal in the performance of your duty to your superior officer or subordinate, as the case may be. Individuals as such have no place in the system. However, it is but natural that in the army, by close association with one another, men are engrained with loyalties outside the system. Such

loyalties do a lot of good, but you must ensure that they do not interfere in your duties.

If a group of men is given a task and every one of them depends upon his own ideas and insists on doing it in his own way, the result will be chaos and accomplishment of the task will become most difficult. To facilitate work, such men are made to obey the orders of one who, by virtue of his qualifications, knows the correct solution to the problem. The same procedure is applied in the army. In order to enable an officer to comply with the orders of the High Command, it is essential that the men under him are loyal to all that he stands for. The duty of the soldier is not to reason why this or that order has been given to him, but to do what he is told to do even if it is at the expense of his life. Those who find it difficult to obey the orders of their superior officer conscientiously are not to remain in the army. It will be better for them to quit. However, the superior officer must also realise that he has a great responsibility in that he is virtually in charge of the lives of the men under his command. He should be always eager to learn and be open to correction even from his subordinates. He who is willing to abandon his pride before the dictates of judgement is truly an officer. After all, personal pride is against Nature, for it inclines the individual to have his own way. Science teaches us that self-will always leads to misery. As long as an officer lives to inflate his ego and exalt himself, he cannot listen, nor perform his

duty faithfully.

There are times when an officer is solely actuated by self-interest and abuses the trust which the government has placed him. He flouts the very principles which have invested in him the authority of an officer. In such a case, he is not entitled to the loyalty of the men under his command.

Loyalty between an officer and his subordinates is of course reciprocal. While expecting loyalty from them, the officer must also be loyal to their interests. He should ensure that they get fair treatment, that what they feel and think is correctly reported to the higher authorities if necessary, and that their rights and privileges are not withheld from them. He should be impartial in dispensing justice. He should create conditions in which the men can work happily. His is not a job but a mission. After all a soldier is a human being and has his own problems. A kind word or advice from his officer, or reasonable help rendered in hour of need, goes a long way in cementing the ties of loyalty. When speaking on the subject of man—management to my officers, I have always advised them—"look after your men and you may be sure they will look after you and never fail you".

I have intentionally omitted to mention loyalty to self as it would drive me deep into the domain of psychology. It is a subject on which many books have been

written and which concerns you mostly as individuals. However, I would advise the officers in particular to read these books. It would help them a great deal in understanding their men.

S. A.

15, Nov. 51

LETTER 5

EDUCATION

Acquisition of education is the personal responsibility of every individual. In a social state the government provides to a certain extent facilities for education at all stages. But at any rate the responsibility remains that of parents for a certain period and of the individual himself thereafter. Due to our past we expect everything to be done for us or to be ordered to do it ; hence we lack that civic sense which exists among the peoples of those advanced countries where the magnificent educational institutions are run chiefly by private subscriptions and trusts. This realisation will come to us with the spread of education, and with proper education will we understand the true meanings of initiative and discipline of which I have written before this.

Knowledge of any kind has its value. But considering the short time we have at our disposal for learning, we must determine the relative values to us of knowledge. That subject which most concerns us should be learnt first. Ornamental education is in a way good but it should not have precedence over that which conduces to the personal well-being of a man. As a nation we are passing

through critical times. Science or such like subjects which can be put to practical and useful purposes are more necessary for us to learn than such abstract subjects as poetry, music and philosophy.

The object of military education is to make you a good soldier. Whatever you learn here helps you in becoming a good citizen for a good soldier is essentially a good citizen. Its peculiarity lies in the fact that it not only teaches a soldier the theory of a function, but also makes him perform it. It is based on the principle that faculties are developed through the performance of those functions which it is their business to perform.

The art of warfare lies in hunting your enemy and at the same time seeing that he does not hunt you. Brain and brawn play an equally important part in the game. Firstly a soldier requires physical education because on his physical fitness depends virtually every thing that he performs. The best brain is found of little service if there be not enough energy to work it. The rider may be first class but if the horse is weak and slow he is most likely to loose the race. In physical education, apart from training in his profession, the soldier should be taught the elementary laws of health and the ways of self-preservation. Secondly, he needs intellectual education in order to cope with the complexities of modern warfare and to acquire the skill required in operating scientific weapons. This should also include the development of his power of observation.

With regard to observation it may be stated that without an accurate acquaintance with the visible and tangible properties of things, our conceptions must be erroneous, our inferences fallacious, and our operations unsuccessful. Indeed, if we consider it, we shall find that exhaustive observation is an important factor in deciding the outcome of a battle. All decisive battles are fought on the ground ; it is therefore essential that the soldier not only learns map reading, but is made to apply it frequently. He should be taught to observe things. He should be able to recall the smallest feature of a landscape once he has seen it and to know the names of trees and crops.

All soldiers need to know what latest weapons have been invented by other nations for waging war and how to combat them. What latest technique have been introduced in the art of warfare and in what respect are they superior to the techniques already in vogue. What are the destructive possibilities of the weapons held by you and how they may be used in the most effective manner. What new methods can be evolved, by which speed in action is achieved. What are the characteristics of the people with whom we may have to fight one day. And last but not least how you can carry on your trade in the most efficient manner.

I see that our young men, whether in school or in the army, learn in the parrot fashion. They blindly believe what they are told and ask no questions. The result is

that most of them cease to think for themselves. I frequently come across educated men who are in the habit of quoting from books and often express opinions of other people. They find it hard to differ with the editor of the newspaper they read daily. This is due to a wrong system of education – a system which is reminiscent of the days when the teacher was represented to us as an infallible authority disdaining explanations. That was a wrong approach to education—it took us away from life. Times have since changed. We are now living in an enlightened age in which men do not believe even in God unless and until they are convinced. One advantage of this is that whatever is learnt critically is lasting and tends to develop personality and not retard it. It not only acquaints us with reality but also precludes us from becoming hypocrites.

I will mention military history here. There should be no doubt that it teaches only the basic principles of warfare and the gradual progress made in this art. It should be read with this object only. A battle is never fought twice under the same conditions. Science is progressing so rapidly that strategy and tactics have to be revised constantly. You must never indulge in dogmatic study of military history—it is dangerous.

As regards the method of teaching I wish to point out that rule teaching imparts merely a passing knowledge and produces an appearance of understanding without reality. To give only the product of inquiry, without the

inquiry that leads to it, is found to be both enervating and inefficient. While rules, lying isolated in the mind – not joined to its other contents as outgrowths from them, are continually forgotten, the principles which these rules express piecemeal, become, once reached by understanding, enduring possessions. While the rule-taught soldier is at sea when beyond his rules, the one instructed in principles solves a new case as readily as the old one. I would therefore advise the instructors that when teaching 'what' they must also explain to the soldiers the 'why' and 'how' of the thing.

Knowledge must be presented to the soldiers in an attractive form, so as to make the acquirement of it pleasurable. Lessons should cease or the subject be changed when he evinces symptoms of weariness. The efficiency of the instructor lies in keeping the interest of the students alive in what he teaches them. He should encourage inquisitiveness. The rise of appetite for any kind of information implies that the unfolding mind has become fit to assimilate it.

It pains me to see that some of the soldiers study with the sole object of getting a certificate of education. They are mainly actuated by the desire to get pecuniary benefit out of it and care little whether they have really gained the knowledge or not. Acquisition of only a diploma and little of what it stands for renders them good-for-nothing. This is neither good for them nor for the army. To lay the foundations of the Pakistan army

on a sound footing we need men who are educated in the real sense of the world.

As I mentioned above, as soldiers it is necessary for you to acquire knowledge of self-preservation. In battle, the enemy always looks for a chance to get at you. Your skill lies in dodging him for so long that he gets careless and, leaving caution, comes out of his shell. You can then deal with him effectively. For this you should know the best ways of concealment and camouflage. An elementary knowledge of the laws of health is necessary for you. Not to dwell on the pain, the weariness, the gloom, the waste of time and money thus entailed, ill-health hinders the discharge of all duties. I do not say that such knowledge as can be given to the soldiers would by any means remedy serious disorders and diseases. But there are minor ailments which, with a little knowledge, could be avoided. These minor ailments, if not checked, in time assume alarming proportions. It is not true that after a disorder or disease from which we have recovered, we are as before. No disturbance of the normal course of nature leaves things as they were.

While the moral fabric of the soldier is woven during the process of his bringing up at home, the Army can exercise a certain amount of corrective influence over it. Much can be done to this end by the officers. One way is to let the soldiers suffer the natural consequences of their actions. Artificial punishments do more harm

than good. If a cook is given extra fatigue for carelessly burning two dozen *chapatis*, the moral effect of the punishment is lost. On the other hand, if he is made to make good the damage that he has done he will rarely commit the same mistake again. The reason is that while in the former case he feels that the 'officer' had punished him, in the latter he comes to regard his own fault as the cause of his disgrace. Thus the officer avoids antagonism to his person and the soldier learns a lesson. Instilment of the right sense of discipline is a powerful factor in moral education.

In the end I wish to stress that our educational set up should be based on Islamic Principles. Our Deen is not merely composed of matters relating to the life hereafter, in fact it mostly pertains to this world. We should not separate Deen from Dunya. The present aimlessness of thought and perverted logic are taking us away from God. To avoid infection we require education which may enable us to see the truth. And with proper education we will understand the true meanings of initiative, discipline, integrity and loyalty.

S.A.

1st Dec. 1951.

LETTER 6

HEALTH

It is not within the scope of this letter to deal with all aspects of the national health of Pakistan. Primarily, my object is to touch on those angles of this vast subject that affect you as soldiers and to remove certain misconceptions. However, it is to be remembered that the army for its recruits draws upon the health of the nations as a whole and being citizens first and soldiers afterwards we cannot remain unconcerned with the health of those who live around us. Health and cleanliness go hand in hand. Unless you have clean surroundings and clean living conditions you just cannot be healthy. Therefore, as soldiers it is our duty not only to live clean but also to set example of cleanliness in order to help as citizens for our cities, towns and villages to become clean.

The suppression of natural and legitimate urgings of the body and disregard of its needs is not the teaching of Islam. This outlook on life is based on the theory of extreme Puritanism. On the contrary, Islam calls for purification of self by correctly appreciating the needs of the body and by leading its urgings into proper channels. It holds that the sublimation of the soul cannot be achieved by persecuting the body and intentionally letting it

remain unclean. There should be no doubt that the soul can remain pure only in a clean and healthy body. It is unfortunate that even now—in this enlightened age—there are some people among us who look upon physical exercise which is essential for health as something degrading and not befitting religious men. What a pity. One asks when will they understand if not presently, that unless we get rid of this idea of 'other-worldliness' and devote enough time to the needs of the body and the mind we can neither be successful in this life nor in the one hereafter. Our Holy Prophet lived by all means a healthy life and always stressed the importance of health and strove to eradicate unhealthy habits among his followers. We should follow in his footsteps for he was not only a great Prophet but also a great man.

The outcome of war often turns on the strength and hardiness of the soldier. It is the moral responsibility of every soldier to look after his health. Intentionally rendering one's self unfit is a serious offence. If a soldier is careless about his health he cannot function efficiently. If the health is not good, mental alertness goes, self-confidence goes, his faith weakens and he becomes indecisive.

It is unpleasant but true that, despite balanced diet and sufficient clothing which our country gives us, the health and physique of the average soldier is not so good as it should be. There is an increasing tendency among officers and J. C. Os. to let their bellies grow. There

nothing so disgusting in the appearance of a soldier as to see layers of fat under his skin and a protruding belly. I sincerely believe that the reason is that we do not make the best use of the facilities for co-ordinating development of body and mind that are available to us. At times we misuse them.

There is much truth in the saying that an army marches on its stomach. Good food has always been a problem in the army. Most of our ills are due to bad cooking. It not only causes malnutrition and waste of rations, but also inclines a man to overfeeding when occasionally the food is good. It is natural that if the physical urges of a man are suppressed for some time, he is apt afterwards to rush into the wildest extravagances. Cookery courses will not be of much use unless you take a keen interest in the food of your men. You must bear in mind that at home their womenfold cooked for them according to their tastes and that in the army the cooks cannot be expected to be so sympathetic. Moreover, it is not an easy task to cook for scores of men. The cooks should therefore be looked after and their work constantly supervised.

There must be variety in meals for monotony is at variance with the laws of health. With a little planning as many as thirty-six items can be prepared with the rations of three men. The enjoyment given by much liked food is a nervous stimulus which, by increasing the action of the heart and so propelling the blood with in-

creased vigour, aids subsequent digestion.

Underfeeding is of course bad, but over-feeding is no less harmful. Gluttony not only leads to unharmonious development of the body, but also dulls the senses because a large proportion of the blood needed elsewhere goes to the service of the stomach. This must be checked—especially among those who have greater opportunities of avoiding physical exercise. I will tell you an anecdote. The head of a state sent one physician to our Holy Prophet as a gesture of good-will. The physician was well received and given a house and other facilites for carrying on his profession. Weeks passed and no one came for medical treatment from the Prophet's followers. The Hakim went and reported this matter to the Prophet who replied that it was not because they disliked being treated by a foreigner and non-Muslim but because they followed the laws of health that they remained fit and seldom needed medicine. One of the secrets of their health was that they stopped eating when there was room for a few more morsels in the stomach. Similarly, you can also avoid disorders by eating to live and not living to eat. You should obey your stomach in the matter of food and not your clock.

The history of the world shows that the well-fed races—predominantly meat eaters—have been energetic and dominant races. The defeats of Dravedians in the face of Aryans and of Indians in the face of Turks, Pathans and Englishmen bear testimony to this fact. If

you think over the epithet 'dalkhor' it has a world of meaning behind it. We in Pakistan have plenty to eat. All that we have to do is to see that what we eat is balanced, wholesome and nourishing. Good food does not mean daily chicken pulao and other costly edibles but a simple diet rich in vitamins.

Physical Training is most essential to keep one's body fit. But if not properly directed it soon produces fatigue to certain parts and, what is more, exertion falling on certain parts of the body leads to disproportionate development. The object of Physical Training is not to tire the body as is erroneously assumed by some misguided instructors. Besides Physical Training, organised games are essential as they give rythmic action to the limbs, produce mental excitement and physical. Physical fitness does not mean muscle-bound pahlawans but healthy minds in healthy bodies.

The object of sports and games is the maintenances of health and development of physique. To turn them into an art—especially as we have not yet fully realised the folly of pursuing art for the sake of art—is a step in the wrong direction. Not infrequently we become so engrossed in the formalities of sports and games and attach so much importance to winning the laurels that we lose sight of the object. Preparations for tournaments are made only a month or two before they actually commence. The reason is that we are dominated by a desire for praise and always expect commendation for our

*Wrestlers

efforts. It is the result of the inferiority complex which we have developed during the period of our slavery. We must get rid of this. We should plan to have sports—for everybody—and not only when the need for competition arises.

There is no harm in admitting that as a nation we are not as clean in our habits as we should be. If some people from Asian countries are not welcomed into good European hotels it is not always because of racial prejudices. Some hotel proprietors there believe that the common man from these parts of the world is habitually unclean, and a few of them have experience of it. Instead of blaming them we should admit our faults and try to remove them. Cleanliness—both of body and attire—goes a long way to ingratiate you with your fellow men. You cannot atone for your uncleanliness by the niceties of your speech and manner.

Before the decline of our power in India, our forefather, wherever they went, lived well and turned barren places into beautiful gardens. Their works are still extent in historical places like Delhi, Agra, Lucknow and Lahore. Now that we have regained our stature it behoves us to renew our cultural heritage. There is a lot more to be done in bringing the cantonments and the cities to a stateworthy of a civilised nation. Gardens need particular attention for they are essential to health.

Mental fitness is an integral part of health. Without it one cannot work diligently. In this connection it is

essential that we adhere to working hours—particularly in offices—and create conditions in which men may feel pleasure in work. Men must have security of their time. Internally, everyone of us can do a lot in this direction. We should clear our intellects by assigning correct values to things, our ideas and beliefs. We should purge our minds by removing unwholesome impressions. We should control our fears which are mostly unfounded and unjustified. Before going to bed make a point to reviewing your activities during the day and seeing whether you have behaved as you would like to behave or as you ought to behave. In this way you will find your weaknesses. Try to remove them.

By now I hope I have impressed upon you the importance of yet another duty of your life - maintenance of health and healthy conditions—one that is vital for the soldier. It is no use people shouting that they have so many millions in their land and therefore they are one of the mighty powers of the world. Quality has always taken precedence over quantity. No nation by its numerical strength alone can claim to be a power unless its members, through good health and an active life, are in the fore front of nations. The wealth of a nation lies in its health.

S. A.
15 Dec. '51.

LETTER 7.

THE IDEAL SOLDIER

This is probably my last letter to you as Divisional Commander. I have written six letters before this on initiative, discipline, integrity, loyalty, education and health. I will now attempt to epitomise them and tell you in what way the things of which I have written to you combine to make an ideal soldier—one who will uphold the integrity of Pakistan. He will appear to you slightly different from the 'Good Soldier' of Lord Wavell as, in addition to military qualities, I have equipped him with moral and Social qualities that will enable him to become a good citizen too. It must be realised that we have to fix our ideals according to our needs and aspirations. At the moment, civic sense is sadly lacking among us. Our state is still in its infancy and we have the task before us of building it up on a sound footing. Unless we ourselves become good citizens first and harmonise and concentrate our constructive efforts for the common good of all, progress is going to be painfully slow. A good soldier is essentially a good citizen. It cannot be over-emphasised that only by realising the responsibilities that devolve on us as citizens of a free country can we perform our duties as soldiers faithfully.

The conception of Pakistan is based on our desire to regulate our lives according to the doctrine of Islam. Now that we have got a country the first thing for us to do as its citizens is to make a beginning on ourselves. Unless we do this we will not be true to ourselves and what is more, we will be laying the foundation of our state on unsafe ground. As soldiers, we have the added responsibility of strengthening and safe-guarding the State at all stages of its evolution to the best of our knowledge and ability. "God has given us a chance to shape our destiny, let it not be said that we did not prove equal to the task." These are the memorable words of Quaid-i-Azam which must always be remembered.

The first prerequisite to success in life is health. Without it, as I pointed out in my letter on the subject, we cannot function efficiently. If the health is not good mental alertness goes, self-confidence goes, faith weakens and one becomes indecisive. A good soldier not only keeps himself clean, healthy and smart, but also exercises considerable influence over the people around him to follow his example. He tries to cultivate healthy habits among his relatives and his villagers when he happens to be at home. He is a good and moderate eater, plays games and does regular exercise for building up his physique and for keeping himself fit, is mentally alert and avoids neurotic tendencies.

In the making of a soldier citizen education on modern lines is the next important requirement. In addi-

tion to whatever he has gained in School and College in the way of 'scientific' knowledge, he is always eager to learn more and continue his studies. He keeps himself fully acquainted with the weapons he possesses and is up to date with information regarding the weapons that are invented by other nations. He refuses to be dogmatic in learning his profession and uses his commonsense in whatever he is taught or asked to believe. He is always on the lookout for new and more effective techniques of warfare. He attaches comparatively more importance to the knowledge that conduces to his personal as well as national well-being than ornamental education. By constant training he has developed his power of observation to such an extent that nothing escapes his eyes. While learning, he not only acquaints himself with the rules but also with the principles underlying them so that when faced with an unusual situation he does not get frustrated and is able to overcome it easily. He knows enough of the laws of health to keep himself immune from minor disorders. By continuous study of good literature he has achieved that moral stature which enables him to conduct himself well in society.

And now we come to initiative, which is our paramount need today for we have a gigantic task before us of national development in every walk of life. This quality which keeps nations alive is at a low ebb in our life today. The ideal soldier I visualise is a dynamic personality. He marches forward and with firm faith and assiduous efforts

evercomes the obstacles in his way. Freedom has released the suppressed forces in him and has opened before him wide avenues of action. He does not sit idle but plans for the future. Once he has planned he gets down to his work and does not leave it till he has completed it. It is enough to tell him what is required of him and he can be depended upon to do it perfectly. He possesses drive. He is a self-governing soldier and not one always looking for someone else to guide him in what to do. In using his initiative he does not overstep the difference between the two.

My ideal soldier is a living example of self-discipline. Once he knows what is right for him no power on earth can deflect him for his path. There is complete harmony between his mind and his actions, and he automatically performs what is expected of him even when he is alone and the influence of authority is not there. He is a willing worker and takes pride in his work. He is willing to abandon his pride to the dictates of judgement. When an order is given to him, however arduous it may be, he immediately complies with it and the fear of death or injury does not deter him. He is an integral part of the Military System. Not only that, the whole system is manifested in his department. He is regular in his habits and appreciates the value of time. He does not waste time, material or effort. He avoids indulgence in activities which he thinks are likely to prove harmful to the interests of the organization which he represents. He

leaves no doubt in the mind of his superior officer regarding his sense of subordination. If a superior officer, he does not make his subordinates 'feel' that they are his subordinates. He has surrendered his personality to the rules of military procedure and subordinates his thoughts and actions to the spirit of the military law. He accepts his responsibility and strives to discharge it to the best of his knowledge and ability. As a citizen, he makes himself useful and, while remaining in the established order of things, tries to improve society and rid it of its evils. He co-operates with his fellow citizens individually as well as collectively for the spiritual and material good of all. He does not depend upon—favour—whether from government or friends—for things which he can do himself. He tries to eradicate parasitism from society. He does his best to improve things and leave the rest to God. He respects governmental authority and co-operates with it in the discharge af its duties.

The ideal soldier of Pakistan is necessarily loyal to his Allah which implies that he not only firmly believes in His Attributes but also complies with, both in thought and action, whatever he is convinced has come from Him in the way of instruction for mankind. He has complete faith in the cause of Pakistan and both as citizen and as soldier assiduously strives to achieve its fulfilment. He is aware of the dangers inherent in founding the State on principles other than those that were originally intended to form its basis. At the same time, in relation to its

super-structure, he is always alive to the necessities and complexities of modern life. He has no doubt in his mind about his loyalty to the State, during the interim period and, when it is constituted on truly Islamic ideals as in its ultimate form, he believes it to be the vehicle of expression of the will of his Creator. He realises the imperativeness of the loyalty of the army to the Head of the state elected by a majority of the people and for so long as they have confidence in him. He does not take part in the politics of the country—as distinct from taking keen interest in them—either directly or indirectly for he knows that if he does so he will get involved in fissiparous currents and thus the team spirit which is the driving force of an army will be difficult to keep alive. He knows that, as with other militant organisations, all action stations, in the army are closely interlinked and interdependent and individuals are placed in them according to their capacities. There are officers and there are subordinates —all acting harmoniously to carry out the functions of the Army and all loyal to one another while in harness. If an officer, he looks after the interests of his subordinates and constantly strives for their improvement both individually and collectively without any differentiation. And if a subordinate, he is obedient and, while always ready to offer suggestions when required, carries out an order once finally issued without any mental reservations.

The integrity of my ideal soldier is beyond question. He does not believe in underhand methods. If an officer,

he treats the men under his command strictly on the basis of their merits. For him, nepotism, favouritism, and provincialism in the army are intolerable. He believes that all Pakistanis are brothers and as such, should be given equal opportunities of advancement. In his relations with other men in official business he tries to reduce the personal element to the minimum. He is not carried away by his personal likes and dislikes because he believes that individuals as such have no place in the military system. He cannot even think of indulging in loot and rape in time of war whether in his own country or in enemy territory. He has made it one of the purposes of his life to root out corruption.

Such is the ideal soldier of Pakistan I have shaped in my imagination. I can assure you that I have not depicted a superman. You and I, if we try, can become like him. May be you already possess most of the qualities that I have attributed to him. Try to acquire what is lacking in you. There is nothing, literally nothing, that you cannot achieve provided you have the WILL and the FAITH to achieve it, and for that belief, true belief, in God is essential. So my last word of advice to you is to believe in your God, as you should, and try your best, and leave the rest to Him. He never lets anyone down provided we follow the right path—*Sirat-i-Mustqim.*

S.A.

31st Dec. 1951.

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